322 (57)

The Way of Peace:

OR, A

DISCOURSE

OF THE

Dangerous Principles and Practices

Anon

OF SOME

PRETENDED PROTESTANTS

Tendered to the Conſideration of all ſober and ingenious Perſons.

BEING

Certain Brief Collections

Out of the late Writings of ſeveral Learned Proteſtant Authors.
With divers Additions perſwaſive to PEACE.

By the Author, a Proteſtant of the Church of *England.*

Nec mendacii utilitas eſt diuturna, nec veritatis damnum diu nocet.

LONDON:
Printed for *Henry Brome* at the Weſt End of S. *Paul's.* 1680.

UMI

UMI

A Letter of the Authors to a Gentleman in London, *upon occaſion of his ſending unto him the following Diſcourſe.*

SIR,

THE ardent affections I bear to my Religion, Prince, and Country, have importuned me in order to Publick Peace, to preſent the incloſed Papers to your judicious view, hoping your Candor and Ingenuity will ſo far prevail with you, as not to reject this bold addreſs from an unknown hand. I leave them freely to your peruſal, and correction alſo; and if you correct them as it is ſaid *Philoxenus* in *Plutarch*, did the Book that was ſent him to amend, with one great great blot from the beginning to the end, I ſhall not be offended with you, for probably they may deſerve it. But if you ſhall think them, or any part of them, may be uſeful for the publick good, to commit them to the Preſs; or if not, to the Fire. I ſee or hear of daily what mean and unworthy, yea, ſeditious and wicked Pamphlets come a-

broad to abuſe the Government, to corrupt and debauch the Nation, and increaſe thoſe flames, we ought all ſtudiouſly to indeavour to quench. I hope if mine ſhall happen to ſee the light, although very mean and unworthy, Country-like, will not be hurtful to any, and will give offence to none, but ſuch as are certainly bad. I hope I may with modeſty ſay thus much of the main ſubſtance and matter of the Diſcourſe; If it were (as it is nothing but ſolid Truth) impreſſed upon all our hearts in this Nation, it would certainly not only make his Sacred Majeſties Government more eaſie and portable to him, but this Church and Nation happy. I hope Sir you will pardon

Feb. the 4th. 1679. *Your very humble Servant.*

THE

The way of PEACE:

OR,

A DISCOURSE

OF THE

Dangerous Principles and Practices

OF SOME

Pretended Proteſtants, &c.

THere is nothing caſts ſo indeleble a blemiſh upon Religion (as a late worthy Author hath it) *as when the Profeſſors of it are turbulent, imperſuadable, ungovernable; when that which ſhould ſtrengthen the hands of the Magiſtrate ſhall weaken them; when that which ſhould eaſe his care, and ſave the labour of his animadverſions, ſhall it ſelf awaken and raiſe his jealouſie; when that which ſhould enact his Laws in the very Conſciences of men, ſhall pretend to abrogate or diſpenſe with them; when men ſhall ſmite the two Tables one againſt the other, and put other limitations and conditions upon Princes than God hath* —— Whereſoever this is done, *That Prince or Magiſtrate need be a very devout man indeed, that caſts a benigne aſpect upon that profeſſion which hath ſo malignant an influence upon his Government. And all conſidering men will with great reaſon doubt, whether that Religion be of God, that gives ſuch trouble to his Vicegerent, and whether that will carry men to Heaven hereafter, that makes Tumults, Confuſions, and a Hell upon Earth.*

An inquiry into the cauſe of the preſent ſeparation from the Church of *England*, Printed, 1674.

The

The more raiſed and elevated any Religion pretends to be, the more it profeſſeth a contempt of the World, the more it ſpeaks of Patience, Contentation, Humility, and the more it glories in the hopes of another world, ſtill the more horribly abſurd, and contradictious will it be, that they that profeſs it, ſhould give countenance to diſobedience and diſturbance of Government, Tertullian gives ample teſtimony, *Apol.* c. 37. *We want* (ſaith he) *neither numbers nor Leaders, nor ſpirit to enable us for any attempt, but that we have learned to ſuffer ill, and not to do it; to obey and ſubmit, not to contend with our Rulers. And* Ammianus Marcellinus *a Pagan Soldier in* Julians *Army, gives this ſhort deſcription of the Chriſtian Religion.* Nil niſi juſtum ſuadet & lene. *Its faith is compounded of nothing but mildneſs and innocency; it makes men juſt and honeſt; it fills mens hearts with vertuous principles —— it teacheth men not to be troublers of the world, but to go quietly and inoffenſively through it, with as little noiſe and provocation as is poſſible, and ſo to arrive at eternal reſt and peace in Heaven.*

Aut hoc non eſt evangelium, aut nos non ſumus Chriſtiani.

And as this is the known glory of Chriſtianity in general, ſo it was peculiarly of the Engliſh Reformation; it was eſtabliſhed orderly by Law, and did not force its way by popular Tumult —— and its pity it's glory afterwards ſhould be ſtained by the inſolence and impatience of thoſe that pretend to it.

It's a great blot in the Writings of Mr. Calvin, *that after he had diſcourſed rarely well of the power of Princes, and the duty of Subjects, he undoes all again with an unhappy exception in theſe words,* De privatis hominibus ſemper loquor, *a paſſage of that ill aſpect upon Government, that it is ſuſpected by ſome, and not altogether without cauſe, that moſt of the Confuſions of Kingdoms which have happened ſince, and eſpecially the troubles of theſe Nations, have received encouragement, if not taken riſe from thence: But whether that be ſo or no, it is certain that it hath furniſht the Papiſts with a recrimination upon the Proteſtant Doctrine. —— If it can be objected againſt us that our Churches are always infeſted with diviſions; and the States under which we live, imbroiled in troubles, we have reaſon to be concerned; for it cannot be, but either the ſeed muſt be very bad that brings forth ſuch fruits, or the ſoyl very corrupt that makes good ſeed ſo degenerate; and whether ſoever of theſe two things be concluded on (as it is certain one muſt, and both may) we ill conſult, either for our ſelves or our profeſſion, that by our Diviſions, Diſputes, Turbulencies, and Diſobediences, make*

the

the aforesaid Dilemma inevitable. And all the wit and courage we shew in defending our private opinions, and maintaining our several parties, when the common cause and interest is by this means rendered odious and contemptible, is but like the foolish solicitude of him that shall be adorning his private Cabin when the Ship is sinking. If neither the consideration of the sin of Schism, nor the dishonour to our Religion, by our divisions, will prevail to unite us, yet perhaps the apprehension of danger may. It was observed of old, that the Conquest of this Island by the Romans *was facilitated by the intestine divisions of the Inhabitants.* Dum singuli pugnant universi vincuntur. *And we have too great cause to fear the Religious interests of this Nation now may be endangered upon the same point that the Civil were lost then; I mean, that while we contest with one another, and with our Rulers about little things, we lose the main, and by the opportunity of our divisions and sub-divisions, a common Enemy break in upon us.* —— *And therefore, unless we could be so fond as to persuade our selves we have no Enemies; or so mad as to think them as supine as our selves, it must be unreasonable presumption to think our selves safe in this distracted condition.*

Now further to illustrate the dangerous principles of the Presbyterians, and other Dissenters from the Church of *England*, let us consider what King *James* in the Conference at *Hampton Court* did first declare. *That of all the Translations of the Bible into the* English *tongue, that of* Geneva *was the worst, and that the Notes upon it were partial, untrue, seditious, and savouring too much of dangerous and traiterous conceits, his Majesty instanced in two places, the one in* Exod. 1.19. *when disobedience to Kings is allowed of. The other,* 2 Chron. 15.16. *Where* Asa *is taxed for deposing his Mother, and not killing her; a Note whereof* (as the Author of the said relation speaks) *the Scottish* Presbyterians *made special use of, not only deposing* Mary *their lawful Queen, but persecuting her openly and under hand, till they had taken away her life. Again, the* Geneva *notes upon* Matth. 2.12. *promise ought not to be kept, where Gods honour and preaching of his Truth is hindered, or else it ought not to be broken. Now what a wide gap* (as the said Author further observes) *doth this open to the breach of all Promises, Oaths, Covenants, Contracts and Agreements; not only betwixt man and man, but between Kings and their Subjects; what Tumults, Rebellions have been raised in all parts of Christendom, in* England, Scotland, Ireland, France

Dr. *Heylin* his Animadversions on the Church-History of *Brittain*, pag. 178.

France, the Netherlands, Germany, *under colour that Gods honour and the preaching of the Truth is hindered. If this once paſs for good Doctrine, neither the King, nor any of his good Subjects, in whatſoever Realm, can live in ſafety.*

And as to dangerous practices, *it is ſet out by* Mr. *James Howel* in the Life of *Lewis* the 13th. K. of *France. There were thirteen Rebellions that King ſuppreſt; moſt if not all by the* Presbyterian Proteſtants *of that Kingdom. They being Enemies within doors, were made uſe of by diſcontented Princes upon all occaſions.* And to teſtifie what their principles were, the ſaid Hiſtorian further relates the ſpeech of the Duke of *Rohan*, the Head and Leader of them all, to an Aſſembly of the chiefeſt of them: Saying, *Gentlemen, I pray do not ye think that ſince our cauſe is conjoyned with that of God, but that I continue as ſtrong a zeal and inclination as ever towards it —— Can we doubt but our defence, though lawful, as being for Religion and liberty of Conſcience —— For although our Parſons cry out daily in their Chairs, that we ought not to deſpair of Heavenly ſuccour, yet receiving every day proofs of the Wrath of the Eternal, there is more appearance to expect puniſhment for our ſins, than miracles for the re-eſtabliſhment of our affairs —— If your wiſdoms find it to purpoſe that it be more expedient to ſeek our Conſervation with the exerciſe of our Religion and liberty of Conſciences within the obedience which we owe to our lawful Prince than in Reſiſtance; which though juſt in it ſelf, is held by the Enemies of our faith no other than Rebellion and High Treaſon.*

In the 4th. luſtre of his ſaid book.

☞

☞

To which may be added the Teſtimony of the famous *Grotius*, who ſaith, *If we inquire into the cauſes of the Wars which have ſo long waſted* Europe, *we ſhall find the flame to have been kindled principally by them that ſhould have been the Preachers of Peace. That the Civil Wars of* France, *moſt of them, were raiſed by them that ſtile themſelves Miniſters of the Goſpel, needs no ſtronger witneſſes than the freſh memory of Kings, Peers, and People, together with very many Letters both of the Duke of* Bouillon *and* Pleſſis *complaining thereof: And alſo the very Comentaries which the Duke of* Rohan *hath written of the laſt Wars. Yet I except* Camero, *who was ever of another mind, and fared much the worſe for it; if there were any more like him, I would not deprive them of their due praiſe. We have ſeen a prodigious thing, Troops and Companies muſtered, Arms and Ammunition gathered under the*

name

name of the Reformed Churches: Whence is this power, from Heaven or from Earth? For my part, being one who do not only diſſuade Subjects from taking Arms, but intreat Kings alſo to make a ſparing uſe of their Prerogatives, who think them to be leſs miſerable that are Condemned to the Galleys, than ſuch as are devoted to an everlaſting War. And the ſaid Author in another place, treating of ſome dangerous opinions, ſpeaketh thus, *Some opinions there be, that will not permit any State longer to be ſafe than force is wanting. Many think that there is every where a certain Contract or Covenant between God, the King, and the People upon ſuch terms; that if the King depart from God, the people alſo may deſert the King.* And the ſaid Author inſtanceth in divers particulars. *Thoſe firſt, as they imagin depart from God, that acknowledg the Popes primacy in the Church; for in all reaſon they muſt loſe that power which they have delivered up unto the Beaſt. Thoſe next, who attempt any Reconcilement with that Church that co-heres to the* Roman Church, *that is, with the ſynagogue of Satan, as they pleaſe to ſpeak. Laſtly, thoſe who retain any of the Rites and Ceremonies uſed in the* Roman Church, *ſuch as are retained not in* England *only, but in the Northern Kingdoms, they are all Papiſtical, and therefore Idolatrous.*——And the ſame Author concludes thus, *Theſe are in truth things ſomewhat ridiculous, but of a very ſad conſequence.*

Grotius his Vote for the Churches Peace.

And further ſpeaking of obedience to Governours——*I inculcate into Subjects obedience towards them all according to the precept of Chriſt and his Apoſtles: Let them deſire the beſt, give God thanks for the middle ſort, bear with the worſt for the doctrin and example of Chriſt; let them ſuffer even crafty Foxes, ſuch as* Herod, *cruel Lyons, ſuch as* Nero. *And when I ſpeak of Subjects, under that name I comprehend alſo inferiour Magiſtrates, who in reſpect of the higheſt power are but Subjects, ſent by the King as St.* Peter *ſaith: I Preach not* Evangelium armatum, *an armed Goſpel——not Obedience only, but Honour alſo, and Reverence are due unto them, even to the froward; what elſe ſaith* Sophocles, *they are Princes:* But St. *Paul* with Apoſtolical gravity, *They are Gods Miniſters: And if the doubtful actions, even of private men, are according to the rule of Charity to be interpreted on the better part, how much more of Kings, who are not bound to render an account of their actions to any, nor can they ſometimes do it without peril of the Common-wealth.* Alſo as a worthy Divine

heretofore of the Church of *England*, ſpeaking of the duty of Subjects, ſaith thus, *We muſt look to our place, where God hath ſet us; if we be in ſubjection to others, their Authority ought to ſway with us; neither is it the calling of thoſe that are Subjects to enquire over-curiouſly into the myſteries of Government, for that both in Peace and War, breeds much diſturbance, and would trouble all deſigns.* And the late Learned and Judicious Doctor *Hamond* delivers himſelf thus: *You may diſcern* (ſaith he) *how far from the practice and Goſpel of Chriſt are thoſe doctrins of Ambitious men, which have made Chriſtian Religion a ground or excuſe of moving and diſquieting of States, and ſhaking, if not diſſolving of Kingdoms: All that will be uſeful to learn from thence,* ſaith that worthy Author, *is the Unchriſtianneſs of thoſe actions in Subjects, which are built on ſuch Antichriſtian principles as theſe; ſuch are Rebellions, Treaſons, Sedition, attempting the Commotion of States on colour of Religion. I ſhall put you in mind of this great Truth, That Chriſt and his Diſciples were of all the Doctors that ever were in the world, the moſt careful to preſerve the doctrin and practice of Allegiance, even when Emperors were the greateſt oppoſers of the Chriſtian Religion: And if we mean to be accounted followers of them, we muſt go and do likewiſe.*

Dr. *Sibs* in Souls conflict.

Practical Catechiſm.

In the Primitive times (as *Lactantius* ſpeaks) *believing was not an excuſe for diſobedience, or a commutation for a holy life, but a foundation of obedience to all the Laws of God and man; then all the profeſſors of Chriſtianity had one heart and one lip.* Defendenda Religio eſt, non occidendo, ſed moriendo, non ſævitia, ſed patientia, non ſcelere ſed fide, illa enim bonorum ſunt, hæc malorum. *Lactantius* his Admonition. And further (as a late Author ſpeaks) *It is by Gods ſpecial appointment and deſignation that Kings are his Vicegerents in the world: It is by his peculiar care and protection that their Authority is preſerved, and that their perſons are at any time fenced from the malicious deſigns, or the outragious violences of wicked and unreaſonable men. The nature of Government in the world is ſuch, that it requires a divine wiſdom, and an uncontroulable power to ſuſtain it, and to maintain its intereſts.*

To the ſame purpoſe the worthy *Grotius* afore-mentioned ſpeaks, in his excellent diſcourſe of God and his Providence. *That God permitteth unto the effects of malice to rage whither they would, but reſtrains them ſo, that Government might never be overthrown, nor the knowledg of divine Laws utterly extinguiſhed.*

And

And 'tis a known wise saying of *Tacitus* (as a late Author also hath it) Bonos Principes expetere debemus qualescunque pati; Et quomodo sterilitatem, aut nimios imbres, & cætera naturæ mala, sic luxum & avaritiam dominantium tolerare. *The world must be governed as it may be, not by* Angels, *but by men —— And there never was any lawful Magistrate so bad, whose Laws and Government were not more conducive to the preservation of the common good, than his oppression was to subver it. And 'tis wise to suffer a less evil, rather than lose a greater good.*

Now how dangerous and destructive the *Presbyterian* and Phanatick Principles and Practices before mentioned are? How subversive of all Government, Order, and Peace in the world? And how contrary to the Doctrin of the true Protestant Church of *England*, I leave to all wise, sober, and ingenious Christians to consider? more fit to be abominated and detested, and exploded out of the Christian world, than cherished and countenanced. What more mischievous and wicked principles in the world than these two Antichristian Doctrins? First, that nothing ought to be practised in and about the worship of God, but what we must have an express rule or warrant for out of the Scriptures. Secondly, that we may do wickedly, rebel against our lawful Prince, break our Oaths and Promises for the sake of Religion. The first of which, at one stroak, cuts the throat of all Ecclesiastical Government, and thereby lays wast the Church. The second turns the world into a Shambles, brings in nothing but War, Blood, and Confusion, and thereby lays wast the State.

And when we shall consider, as Dr. *Stillingfleet* hath observed, that the Jesuits furnished the Enemies to Episcopacy, and the Church of *England*, with so many Arguments to their hands, to manage their bad cause with; this way of proceeding makes men wonder at them and ask the question and say, What other reason can be imagined, why these men of such intolerable and insolent spirits and principles are now so earnest in prosecution of the Romanists, from the worst of whom (*viz.* the Jesuits) they take their principles and practices; but only this, That certainly they are emulous of of having the *Papists* to have a hand in doing that, which as the cause of God, a noble and worthy atchievement, they are resolved to do themselves; that is to say, to ruinate and de-

Of the Idolatry practised in the Church of Rome, *p.* 372.

ſtroy the once famous and flouriſhing Proteſtant Church of *England*, the Bulwark of the Proteſtant Religion; being reſolved ſhe ſhall fall by no other hand but theirs, which in the end will aſſuredly prove no other than the reſolution of *Samſon*, to pull that excellent Fabrick down to the ground, although they themſelves periſh alſo in the ruins thereof.

As for all ſuch howſoever, who have been in integrity of their hearts formerly ingaged againſt their lawful Prince and Soveraign, and the Church of *England*, upon Religious pretences; that have ſince manifeſted their abhorrence of ſo great a Crime (*Et nullus pudor eſt ad meliora tranſire*) ſo they deſerve to be reſpected by all good Proteſtants: But as for ſuch pretended Proteſtants (for I cannot call all Diſſenters from *Rome*, Proteſtants, for then *John* of *Leyden*, and his Religiouſly mad Crew were ſuch, which I cannot agree to) I ſay therefore, as for ſuch pretended Proteſtants as ſhall ſtill perſiſt in their ſaid wicked and deſtructive principles and practices, and are ready once more to involve theſe Nations of *England*, *Scotland*, and *Ireland* in War and Blood, upon the account of Religion: I ſhall ſay no more but this, *Quos Jupiter vult perdere dementat priùs*. Let them beware, and that whenever they ſhall appear in action, as they will be then certainly doing the works of darkneſs, ſo the Prince of darkneſs will aſſuredly be their General, the innocent Blood of the Martyr'd *Charles*, the Firſt, of bleſſed memory, will attend them, and the Lord of Hoſts will be againſt them, and the iſſue muſt needs be accordingly aſſured deſtruction; for *Pertinaciæ nullum remedium poſuit Deus*. And they whoſe wickedneſſes are winked at for a time, are wont to pay dearly for the forbearance of their puniſhment, and muſt ſuffer what God ſhall command, becauſe what he commands they would not do, as *Grotius* ſpeaks.

Now dear Country men, *Truth hath a Cognation with the ſoul* (as one ſpeaks) *ſo Lyes and Impoſtors are no more able to make reſiſtance againſt the power of Truth breaking forth, then darkneſs is able to diſpute with light*. Yea, Truth is the Off-ſpring of God, and mother of Peace. Let us from the conſiderations aforeſaid be exhorted to abhor that which is evil, and cleave to that which is good: Let us weigh things well in the balance of reaſon; for ſhall it be ſaid of us *Engliſh-men*, that we are the greated Fools or Mad-men in the world; that when Nature hath..

hath by our ſituation made us as it were impregnable as againſt forreign Enemies; that when they have not been able to hurt us; that we have deſtroyed our ſelves by our ungovernable and tumultuous tempers, by our Diſobediences, Rebellions, and Contempts of lawful Authority. Is not Order, Rule, and Government the ſinews of the Univerſe? Is it not that which upholds Kingdoms and Nations, yea, the whole world? And can there be any ſuch thing as Government without due, orderly, and peaceable ſubjection of Subjects to their Prince? the Prince to command according to his Laws, and his Subjects to obey. And doubtleſs the juſt Prerogatives of the Crown, and the Subjects Liberties are conſiſtent one with another; and when there is no incroachments made on either part, the Prince and People are very happy. *Protectio trahit ſubjectionem, & ſubjectio protectionem.*

But alaſs! are we not become Fools or Children in underſtanding, and are not able to call to mind the actions of the other day? Cannot we call to mind the years Forty-one and Forty-two, with the mad and tumultuous proceedings of thoſe times, together with the ſad and doleful effects thereof, what then was the conſequence of the loud clamours againſt Popery and Prelacy, and of the ſeditious Petitionings, the factious ſupporting and countenancing of that Factious and Diſloyal Cabal, that Peſt and Plague of the Nation, which involved us in War, Blood, and Confuſion, till at the laſt we had loſt our Religion Laws, and Liberties, and were reduced to a perfect condition of Slavery, to a company of Red-coats, a Mercenary Army, and in that ſad condition muſt have lain to eternity, had not the Almighty miraculouſly delivered us, by the happy Reſtoration of his Gracious Majeſty that now is. And can we now hate the effects, and yet be in love with the cauſe? And are we ſo void of reaſon, as not to conſider that now the ſame cauſes will (in all probability) produce the like, or as bad effects, eſpecially when there ſeems to be a Tranſmigration of ſouls, when the ſame ſouls now ſeem to animate other bodies? Or rather that there are the like ill ſpirits raiſed and conjured up from the bottomleſs pit by ſome Diabolical and Schiſmatical Conjurers of our times, who make uſe of the names of God and Religion, as charms to that purpoſe. Are we not yet ſenſible that there are Juglers and Cheats in Religion

gion

gion among us, that the *piæ fraudes* are not only to be found at *Rome*? *But I beſeech you conſider, that the power of Truth* (as one ſpeaks) *is victorious in ſober men, and will not ſuffer us to be cheated with falſe ſhews.* Oh what Religious and glorious pretences have been made uſe of in our late times of Confuſion, for the effecting the horrideſt and fouleſt facts? And can we be ſo ſenſeleſs not to perceive that there are ſome among us begin the ſame dance again, by clamoring againſt Popery and Prelacy, and proſecuting lately Petitions, and thereby (as it may be juſtly thought) counting their numbers as formerly? But let all true-hearted Proteſtants not fear their thouſands or ten thouſands, ſo long as they cannot make God of their number. And whereas to palliate, if not juſtifie the proceedings of thoſe times of Uſurpation, they would indeavour to make the King one of the three Eſtates. To ſay no more, they may find their vain fanſie and opinion diſowned even by *Calvin* himſelf, in his Inſtitutes, who there maketh the Prince diſtinct from the three Eſtates.

I beſeech you, dear Country-men, to conſider, *That true divine zeal* (as one obſerves) *is no Coribantick fury, but a calm and regular heat, guided and managed by light and prudence, always acknowledging a due ſubordination to that Authority, Civil and Eccleſiaſtical, that is over us.* And ſhall we be nevertheleſs ſo infatuated and tranſported by our paſſions and humours upon the diſcovery of a late Popiſh Plot, as to be Seditious, Tumultuous, and Ungovernable, and not to be able to recover our reaſon again, and conſult ſoberly our own ſafety? and will we not be governed and ruled by our Prince and Governour? Shall we rather like a company of mad men, with flambeaux and fire-brands in our hands, ſet all on fire about us? And may not the Papiſts triumph at our follies, and ſay among themſelves, what unwiſe people are we to trouble our heads with Plots, and loſe our Lives, Liberties, and Eſtates, when we need run none of theſe hazards, but only ſit ſtill and have a little patience, and the pretended Proteſtants in *England* will do our work for us; that is to ſay, ruin and deſtroy the Church of *England*, the chiefeſt ſtrength of the Proteſtant Religion; yea, they will ſooner effect it themſelves, than we can by all our plots and deſigns; *For a Houſe divided againſt it ſelf cannot ſtand.* Mark iii. 25.

And

And how can the Phanatick party in reaſon reproach and hate the Papiſts for thoſe Crimes and Villanies, of which they are ſo groſly guilty themſelves? For did the Papiſts plot and deſign the deſtruction of the King and State by the Gun-powder Plot? And did not the Presbyterian and the reſt of the Phanatick party alſo afterward, by Gun-powder and Guns, Swords, Piſtols, and Bullets, and a cruel and wicked Rebellion, not only deſign, but effect and accompliſh the deſtruction of the King and State? There was this only difference between them, The Papiſts were always unproſperous and unſucceſsful in their wickedneſs; but the Phanaticks were moſt proſperous and ſucceſsful in theirs Now let all impartial and ſober men judge which of theſe two wicked Adverſaries is moſt to be feared and provided againſt, either the wicked Papiſt that hath been diſappointed in all attempts, or the induſtriouſly ſucceſsful and fortunately wicked Phanatick; the firſt being not a fortieth part of the Nation; and the latter (it is much to be feared) bearing the ſame proportion in number to true Proteſtants in *England*, as the *Mahumetans* bears to the Chriſtians at this day in the world. The Plots alſo of the one, *viz.* the Papiſts, being fully diſcovered, and thereby prevented: But the deſigns and ſubtil Contrivances of the other (although in malice little inferior to that of the Papiſt) lying ſtill under ground undiſcovered, ſaving what was manifeſt by the *Scottiſh* Rebellion laſt year. And further, they are leaſt under ſuſpition of any ſuch deſign of Subverting the Proteſtant Church of *England*, being Enemies within doors, Pretended Proteſtants. It very nearly concerns us Proteſtants therefore, I humbly conceive, to have a great care, that in avoyding *Scylla*, we be not ſwallowed up in *Charybdis*.

And one would think that the ſaid Phanaticks, although they are ſo Zealouſly bent to the Rigorous proſecution of the Papiſts, upon the account of the late Plot, do not certainly believe there was really any ſuch Plot, or that the Papiſts were carrying on ſuch grand deſigns againſt the Proteſtant Religion: For if they did, ſurely they would not take that as an opporty to plot miſchief alſo againſt the Proteſtant Intereſt, as the *Scottiſh* Presbyterians did laſt Summer; who upon diſcovering of the ſaid Popiſh Plot, moſt wickedly Murdered the Innocent,

and

and after broke forth into open Rebellion : For could there be such a Rebellion, and yet no Presbyterian Plot in *Scotland?* And did there not at the same time, a Party among us here in *England*, so sympathise with them, as to make loud clamours against our worthy Bishops, branding some of them as Popish, yet could not endure to have the *Scots* styled Rebels, but would take their parts? And therefore may it not be thought that the said Rebel *Scots* had many Presbyterian Friends in *England*? And were they not formerly like *Simeon* and *Levi*, or rather like *Samsons* Foxes, tyed together with fire-brands in their tayls? And in that posture did they not set all the three Kingdoms of *England*, *Scotland*, and *Ireland*, in such a flame as could not in many years be quenched, which was as bad (if not worse) as the Firing of *London*? And must the Papists be only guilty, and these innocent, when as great wickedness, and from as bad principles are acted by the one, as by the other? As if the Phanaticks had a Dispensation from the Almighty to break his Laws, and that they might be at once both Saints and Devils. Oh horrible! And shall that absurd and wicked Doctrin and Principle still find entertainment in the world among Christians, yea, among the Protestants; that
Rom. iii. 8. we may do wickedly for Gods cause, that we may do evil that good may come; as if his honour might be advanced by our transgression of his Laws? Do not these men miserably debauch and blaspheme the holy Christian Religion, and make it resemble the Religion of *Mahomet*, that tolerates the deposing and Murdering of their Princes; and that was born in Arms, and breaths nothing but Arms, and by Arms is propagated? And do not their tenents seem to be very much tinctured with that wicked Heresie? That *Dominio fundatur in Gratia*, that Princes and Magistrates lose their dignity by great sins, and no longer ought to be obeyed? But doubtless these cannot be the principles and practices of good men, good Christians, how then can we give them that appellation, except we will make our selves liable to that Curse, for calling evil good? *Isa.* 3. 20. But say we what we will, these must be the Godly party; for let them do what they will, they are of the number of Gods elect and chosen people, and that they are sure of, because they apprehend that benefit by faith:

These

These in truth are sad delusions, and of the number of those opinions, which although they are ridiculous, yet are of a very sad consequence, as the excellent *Grotius* hath observed. But I would not be mis-understood: I speak not this to disparage true Piety and Vertue, which I highly honour and respect; but nothing is more hateful to me (and I think to all good men) than *Ahabs* Fasts, when it was for the destruction of *Naboth*, for doubtless, *Simulata sanctitas est duplex iniquitas*. They will nevertheless say of me, that I am of a bitter persecuting spirit, and cruel towards them: But I shall say this for my self, Those that have to do with stubborn and inveterate maladies, it is cruelty in such to use *Lenitives*, and not *Corrosives*. To which I may further add (in the words, as I remember of *Zuinglius*) *In aliis mansuetus ero, in blasphemiis in Christum non ita*. I dare appeal to the Almighty, that I have no ill will against their persons, but only their wicked principles. I think I could be willing to sacrifice my Life to rescue them all from their sad delusions, and my Nation from ruin. But however, let them go on to style themselves the Godly party, &c. or what they please; this will prove most certain, That when this Church and Nation is brought to desolation and destruction, they will be as innocent of procuring the same, as *Nero* was of the Firing of *Rome*, when he actually set it on fire. And what is more unjust than for single acts of Murder and wickedness to be punished with death, and the destruction of whole Nations to be gloryed in as an honourable Atchievement and a Righteous cause. But to my purpose, to persuade us all, if it be possible, to Unity and Peace, I shall insert a notable story, I think it is related in Mr. *Stows* Chronicle, as followeth,

That upon occasion of a great Inundation and overflowing of the Country near the *Severn*, there was a little Hill compassed about by the waters, whither had resorted for safety, many Beasts of several kinds and several natures, as Horses, Cows, Sheep, Foxes, &c. who being all incompassed with a common danger, laid aside, or rather forgot their Antipathies, and abode there quietly together, not any one offering to prey upon, or molest the other; and when the waters were gone, so parted in peace. May we not, dear Country-men, hence

learn of Brutes? And shall we not by reason do what they did only by instinct, and out of apprehension of danger; that is to say, lay aside our Prejudices, Passions, and Animosities, in tendency to secure our selves from danger. I say again: If our disaffected parties did really believe there were such a horrid and destructive Plot, would they not follow the common dictates of reason, and ingeniously confess and say, Alas! we now see by experience that our sad divisions have incouraged our Enemies to Plot the ruin of all Protestants; but we will for peace and safety sake, now lay aside our Animosities and stubborn wills, we will come to Church, Baptize our Children, receive the Sacrament, and Conform in all things to our Mother the Church of *England*, at least as far as we can. Laws we know must not submit to us, but we to them; we will do any thing that is required of us, if it be not as clearly and plainly forbidden by Gods Word, as our obedience is there clearly and fully enjoyned, we are willing to do almost any thing for the securing the Protestant interest: We now see our Adversaries are Vigilant and Industrious for to procure our destruction, but we will be as Vigilant and Industrious for our Union and Preservation. But alas, all the noise of the horridness of the late Plot, hath not awakened us to take one sober and wise stop towards the securing the Protestant Cause, but like men in the water ready to be drowned, who lay about them for life, being filled with the apprehensions of danger, yet take not one wise stepak to swim or save their lives, but all their actions tend to hasten their destruction and ruin. Just thus it is with us.

It is true, there are a sort of people that are mighty zealous for prosecuting Papists, the innocent as well as the nocent, and thereby to enrage and exasperate them more against us. And will scarce suffer our wise Governours to take sober and just measures in that grand Affair. But in the mean time take no thought for Union among Protestants, in which consists principally our safety, which is just as if a Captain of a Ship being ingaged in a Sea Fight, who is very eager to assault and mischief his Enemy, yet takes no care to suppress the Mutinies in his Ship, nor to stop her Leaks: And who sees not the speedy fatal end of his Valour. It is Enemies within doors that by

the universal suffrage of mankind are always accounted worse than those without, *hinc illæ lachrymæ*!

And may we not be fully convinced by experience of the sad Consequence of unsound and wicked Doctrines and Principles, especially meeting with Men of active Spirits, which makes them industriously wicked: happy were it, if it might be said of them, *Operòsè nihil agunt*, but of these men it must be truly said, *Operòsè multum mali agunt*. But as a worthy Protestant Divine heretofore taught in our Church. *If we desire assurance of Christ's Love, get a chast Judgment, free from Error, Heresie and Schism —— Christ is wonderful jealous of our Judgments —— Whosoever is corrupt in Faith is corrupt in Obedience in that degree, evil Opinions breed evil Life.* To which I may add that saying *Animus ager semper errat*, And *Ex uno absurdo dato, consequuntur mille*. Now although in other respects they may be accounted sober men, yet it may be said truly of them, *Quid prodest vinum non bibere & ira inebriari?* And do not these men place the main, if not the all, of their Religion in endless scrupulosities about indifferent things, neglecting in the mean time the more weighty things of Christianity? Is it not incorporated into the very Principles of these mens Piety and Religion, to be always murmuring and clamoring against Government and Governours both in Church and State, to be creating and raising jealousies and fears in the hearts of the People against their Prince, to aggravate his personal failings, when there is any, to be dividing, separating and rending the Church and State into pieces? And alas! to do thus wickedly is the way now adays to be accounted a godly Man, a good Christian, a good Protestant. And those that are good and sound Protestants, that love their Prince, make Conscience of observing the good Laws, Orders and Constitutions of both Church and State, they are reputed and represented presently as Papists, or popishly affected, *Et si satis est accusare, quis innocens?* although by this imputation, how highly do they tacitely and by Consequence, commend the Papists whom they so hate and persecute. And except in our forsaking *Rome*, we will run along with them to *Munster*, we must of necessity be all Papists, although they cannot but acknowledge, that *in medio consistit virtus*. May it not therefore in reason be thought, that if it were possible to

Dr. Sibs, *in his Sermon on* Cant. 1. 2.

raiſe *Cranmer*, *Ridley* and *Latimer*, and the reſt of the famous Martyrs out of their aſhes, and that they were converſant among us as heretofore, that aſſuredly they would be cried out on for Papiſts, by theſe pretended Proteſtants of our times, and as ſuch be put to a ſecond Perſecution and Martyrdom alſo, eſpecially if they ſhould take a Journy into *Scotland*. And what can this tend to in the end? Indeed as formerly, ſo ſtill, do theſe men conſult that wicked Rule or Maxim, *Audacter calumniare, ſemper aliquid hærebit*. And here it may not I think be impertinent to mention a paſſage of the before mentioned Hiſtorian, Mr. *James Howel* ſpeaking of a fearful Combuſtion and Revolt of *Catalonia* from the *Spaniard*, occaſioned much by the preaching Friers and Monks, whence ſaith he, This Aphoriſm may be collected, *That the beſt Inſtruments being miſapplied do greateſt miſchief, and prove moſt dangerous, And as of the ſweeteſt Wines is made the ſharpeſt Vinegar, ſo Church men who by their holy Function, and white Robes of Innocence ſhould be the ſweeteſt of all Profeſſions, who ſhould breath nothing but Peace, Unity, Allegeance and Love, if they miſapply their Talent, and abandon themſelves to the Spirit of Faction, they become the bitterſt enemies, the moſt corroding enkers, and worſt vipers in any Commonwealth, and moſt pernicious to the Prince, in regard that they having the ſway over the Conſcience, which is the Rudder that ſteers the actions, words and thoughts of the rational Creature, they tranſport and ſnatch it away whither they will; making the Beaſt with many heads conceive according to the Colour of thoſe Rods they uſe to caſt before them.*

In the Life of Lewis the 13.

☞

Let us, I beſeech you, dear Country-men, call to mind former things and learn wiſdom. How hath this poor Nation ſuffered many times heretofore by our inteſtine broils, as the Records of former times will inform us, And will we not ſuffer the experience of theſe things to inſtruct us, are we reſolved not to conſider? Doth not Wiſdom and Prudence direct us not to look only at the ſurface or firſt appearance of things, but to view and conſider them in their true and natural Conſequences, according to that ſaying, *Quicquid agas prudenter agas & reſpice finem?* When we are in a Storm, is it time then to be murmuring and mutining againſt our Pilot? Have we any reaſon to ſuſpect his wiſdom or faithfulneſs?

may

may we not in all reaſon preſume that he that is at the helm beſt underſtands the condition of his Ship both its courſe and working, and therefore beſt knows how to ſteer her? And can we be ſo maliciouſly abſurd as to imagin that our excellent Prince and Pilot hath not a very great and intenſe Care for the ſafety of that Veſſel in which he himſelf is embark'd? Will not *Cæſar* take ſpecial Care of the ſecurity of the Ship that carries *Cæſar* and all his fortunes, *Cæſar* and all his Subjects? Can it be otherwiſe, but that the intereſt of the King and his Subjects muſt be both one and the ſame? And for ever let them be accurſed, may I ſay, that go about to divide them. Is not the King and his Subjects as *Hippocrates* his Twins, that mourn or rejoice together? When did ever diffidence and diſtruſt, fears and jealouſies in Subjects of their Prince make them happy? Fears and jealouſies in the People muſt needs cauſe fears and jealouſies in their Prince, and his fears increaſe theirs, and ſo run round in this diabolical and diſmal circle without end to the ruin of both. And when was this Nation ever more happy than in Queen *Elizabeth*'s Reign, when there was ſo great affection in her People towards her, and confidence in her good Government, that there was no place left for fears and jealouſies; although as Sir *Robert Naunton* obſerves in his *Fragmenta Regalia*, *ſhe left more Debts unpaid taken up on the credit of her Privy Seals, than her Progenitors did or could have taken up in an hundred years before her. Yet* (ſaith he) *we are naturally prone to applaud the times behind us, and to vilifie the preſent. It is certain when her Parliaments met, they never did capitulate or prefer their private concerns to the publick*, viz. *the Queens neceſſities, but waited their times, and in the firſt place gave their ſupplies, and according to the exigency of her affairs, yet failed not at laſt to obtein what they deſired, ſo that the Queen and her Parliaments had ever the good fortune to depart in Love, and on reciprocal terms, although afterwards in her Succeſſors Reign that happineſs did not continue, by reaſon of ſome few popular diſcontented perſons, ſuch (as with the fellow that burnt the Temple at* Epheſus) *would be talked of, though for the doing of miſchief.* Thus ſpeaks the ſaid Author. And doubtleſs 'tis not a Conteſting but Compliance with the Prince that tends to the honour and happineſs of a Nation or People. If

there

there were (may I say) none other to give their Votes at Election of Parliament-men now in our times, then was in Queen *Elizabeths* Reign; that is to say, none but good and sound Protestants, who had a zeal for their Mother, the Church of *England*, then we might expect the same good agreement in that great and illustrious Assembly as She met with; but when there is so many men of desperate seditious and Phanatick spirits, bitter Enemies to the Church of *England*, that give their Voices at Elections, and use so many arts to put by Worthy men, I humbly conceive so great good can hardly be expected, with any constancy or continuance at least. Now as *Cicero* speaks, *Nulla res vehementius Rempublicam continet, quam fides.* So I may say, if there was but affection towards, and confidence in our gracious Soveraign, and his wise Conduct: And it is a true saying, *Qui diligit Legem diligit Regem*: If we that are Subjects, would love and honour our Prince (as I am sure we ought in duty to do) our Gracious Prince could not but cast a favourable Aspect upon his loving Subjects, and what could there then follow but a continual interchanging of affections with each other; that blessed circulation of love and kindness, like the circulation of the blood in the natural body: And what blessed fruits and effects might we enjoy from this excellent Athletick and healthy temper of our body politick? And there would be no fears and jealousies of the meeting and Assembling of Parliaments, and no need of presenting one Petition for their sitting. But doubtless, it is a lesser evil not to meet, than to meet and not accord. And therefore dear Friends and Country-men, methinks when Religion, Laws, Allegiance, our own Peace and Safety, calls aloud to this duty of Love, how can we withstand it? Disorder and Confusion also is so great an evil, and Government so absolutely necessary to the subsistence of the world, and happiness of man-kind, and disturbance and subversion thereof so hateful to me upon any pretence whatsoever: That if I were satisfied that my Religion did enjoyn or allow of any such doctrins and practices, I should for that very cause forthwith renounce my Christianity, it being impossible for such a Religion to proceed from God.

Oh!

Oh! How can I but pitty *Cæsar*? What a vast burden now lies upon his shoulders? He had need be an *Atlas* to sustein it. How have we his Subjects, vile Wretches, taken a surfet already of our peace and plenty, under his mild and gentle Government? Have we had any cause justly to complain thereof? Have we not sat under our own Vines, and eat the fruit of our own Fig trees in peace and safety? Hath not Religion and Property been secured to us? Whose Ox hath he taken? Whom of the meanest of his Subjects hath he oppressed or injured? And therefore what can hinder our happiness, if we will our selves? And shall we suffer our own phansies to raise chymera's and delusions, fears and jealousies, and then torment our selves with them? Will we be offended with our Gracious Prince, because he is but a man? However (I am sure) he is *Pater Patriæ*, the common Father of his People. I beseech you therefore (if it be but for shame) let us shew our selves related to *Shem* and *Japhet*, and not to be of the Off-spring of cursed *Cham*. And if we apprehend any faults to happen in Government or Governours, are we competent Judges in the case? When as Dr. *Stillingfleet* observes in his *Origines Sacræ*, That a falsehood may frequently seem truer to common understandings than truth it self. And doubtless this is never more true, than in matters of Government. And if there be any fault in Governours, are we that are governed faultless our selves? And are not the miscarriages of Governours very often ordered and disposed by God as a scourge, procured by the sins of the people (if our Bibles speak true) and when that therefore shall happen to us, it may (I think) in reason, very much silence our complaints. 2 *Sam.* 4. 1:

If Proroguing of Parliaments be an offence to us, is that any new or strange thing under the Sun? Hath it not been often done, even in tranquil and peaceable times, and by the wisest of Princes? And although it must be acknowledged that Parliaments are an excellent constitution, and of exellent use, when they are not tainted by Prejudices, Animosities, and Faction, and do not degenerate from their right ends and use, may they not be reputed as the Physick to the body politick, and (if so made use of, and not as its constant food) be of great benefit and advantage to the Nation. And here I shall

insert

inſert the words of one of the greateſt States-men that the world ever had; the Cardinal *de Richelieu*, to the Aſſembly of the Notables in *France*, in the time of *Lewis* the Thirteenth; he ſpeaks thus, *The Sick ſometimes dye by too many Remedies, as well as none at all. I am bound to tell you by the by, that to re-eſtabliſh this Nation or State in its firſt ſplendor, there's no need of many Ordinances, but real executions, few words and many deeds will teſtifie both the good intentions and judgments of them whereof ſhe is compoſed.* But though Parliaments are an excellent Conſtitution, are they not like other ſublunary things, ſubject to corruption and abuſe, and we know *Optima vitiata ſunt peſſima.* The beſt things when corrupted, prove the worſt, which I think our own experience hath not long ſince, taught us in Characters of blood: For if a General Council may err, can a Parliament be infallible. And what hath happened to that excellent Conſtitution, may it not happen again? But here by the by it may be obſerved, That it is not ſo much a Parliament is deſired by ſome among us, as ſuch a Parliament as might ſerve their deſigns; for thoſe very perſons, ſome of them that not long ſince were altogether for diſſolving of Parliaments, *viz.* that bleſſed healing Parliament firſt called after his Majeſties Reſtoration, are now the principal ſticklers for a Parliament.

In the next place, if the decay of our Trade be an offence to us, may it not be juſtly thought that our own fears, our own diſtractions are the greateſt cauſe thereof: And then do we deſerve to be pityed, that ſuffer when we may cure our own maladies? Let us confide and acquieſce in the wiſe conduct of our excellent Prince, and his wiſe Council, and be ſatisfied, and our Trade will return.

What ſhall I ſay? We in this Nation are a maſs of Confuſion, how miſerably divided in our minds, unanimous in nothing but in murmuring and complaining. Yet God who is truth it ſelf, is one, and unity, certainly is the fruit and conſequent of verity. Now what a ſtrong Argument do we furniſh our Adverſaries the *Romaniſts* with againſt us, when they ſhall argue and ſay unto us, Where is that verity you ſo much boaſt of, when there is no unity but diſcord, ſtrife, and enmity among you. And as St. *James* ſpeaks; *If ye have bitter envying*

ing and ſtrife in your hearts, glory not, and lie not againſt the truth; this wiſdom deſcendeth not from above, but is earthly, ſenſual, devilliſh. Jam. 14. 15.

What ſhould I ſay? What mortal can pleaſe us? What mortal Prince is able to govern us? How readily diſpoſed and bent are many among us, if it were poſſible, to be pulling down as formerly what is eſtabliſhed by Law? And yet alas! If ever God ſhould ſuffer ſuch a great and fearful judgment again to fall upon us, and that we ſhould be able to lay all things waſt as heretofore; will we not (as heretofore) be like the Builders of *Babel*, Confounded, although not in our language, yet in our different ends and deſigns, and never be able to agree what to eſtabliſh. I may further add, How is it poſſible for God Almighty himſelf to pleaſe that people, of whom ſome will have fair weather, and ſome foul, at one and the ſame time and place? Is it not juſt thus with us? What one faction or party would have, the other nauſeats and loaths. And what can our gracious Soveraign do with us; and yet what ſhowers of murmurings, clamours, bitter invectives and reproaches have our Governors ſuffered patiently? But let us conſider, God is not in the ſtorms, earth-quakes, and flames of murmuring and rebellious Subjects, but in the ſmall ſtill voice of humility and obedience: All Murmurers and Rebels are and ever were the Children of Pride; and we know God reſiſteth the proud, but vouchſafeth his grace and bleſſing only to the humble. How contrary are theſe things to our Allegiance to our Soveraign Lord? Our Law ſaith, *Ligeantia eſt vinculum fidei, ligeantia eſt legis eſſentia* It is the bond of our faithfulneſs, the very eſſence of the Law. And again, *Ligeantia Domino Regi debita eſt Lex.* It is the Law due to our Soveraign Lord the King.

And it is worthy our obſervation, what hath uſually been the diſmal effects of Rebellion and defection from a lawful Prince. In that great defection of the ten Tribes from the Houſe of *David*, God did not vouchſafe them after it ſo much as one good King to govern them, they were all ſtark naught, and at laſt were carried away Captive, and totally deſtroyed, there remaining no memory of them at this day. Yea, to omit other inſtances, hath not our own late experience alſo taught us the ſame, after our wicked Rebellion againſt our lawful

Prince, and imbrewing our hands in his Innocent blood? How did God Plague us by our own diviſions and confuſions, and raiſed up a cruel Tyrant, *Cromwel*, to rule over us with a rod of Iron, and at once to cut the throat of our Religion, Laws, and Liberties, and made our very Nobles to ſtoop and lackquay after his Major Generals, and reduced us all into a perfect condition of ſlavery. And can we forget this ſad Calamity we ſo lately ſuffered?

How hath he, whoſe Perſon and Authority ought to have been Sacred among us, ſuffered from his Subjects, not to be mentioned without abhorrence? Thoſe that are unfit to govern, yet will not be governed. So that I may ſay, what hath been ſpared to his Sacred Majeſty but his Crown? what bold daring Petitions of late promoted, and ſome preſented to his Royal Hand, contrary to his expreſs Royal will and pleaſure, which have ſignified no more but to let him know, that the Petitioners were diſſatisfied in his Majeſties Wiſdom and Fidelity; that they better knew how to direct and guide State-affairs than himſelf. Have we not by our unworthy carriage towards him, as heretofore towards his Royal Father, given credit to that bitter Invective againſt our Nation, that *Rex Angliæ eſt Rex dæmonum.* Are we not aſhamed at theſe things, to be thus increaſing our Princes burden of Government, vexing and torturing his Royal heart? How monſtrouſly abſurd are we herein? We all pretend to be very tender of his Majeſty, to be mightily concerned for his ſafety, and cry out *Vivat Rex*, let the King live; and ſeem to be much incenſed againſt the Papiſts, becauſe in their late Plot they deſigned his deſtruction; and yet we are increaſing the burden he undergoes by our diſcontents, murmurings, and complainings, our untractable, ungovernable tempers; as if we had a mind to take the work and deſign of the Papiſts out of their hands; for can theſe horrid actions be the way to prolong his days? But it is my hopes, and I think I have reaſon to induce me to believe, that the late ſhakings of the Royal Oak, will cauſe it to take deeper root, and thereby ſtand the ſtronger.

When I conſider the ſtate of things and perſons among us at preſent, I am ready to be filled with horrour, and cannot but deeply reſent his Sacred Majeſties condition, the only ſupport of my hopes is him, by whom Kings Reign: When I conſider the

the innumerable train of Atheiſts, not only thoſe in practice, but the bold daring profeſſed Atheiſtical ſpirits, the ſmoak of the bottomleſs pit, the reproach of human nature: Who dare be ſo wickedly abſurd, as to contradict the univerſal ſenſe of all man-kind from the beginning of the world until this day, and ſay they were all fools but themſelves; who daily make it their ſport and paſtime to drol and jeſt at all Religion, blaſpheme and defie that God by whom they ſubſiſt, and Idolize and adore only themſelves, who own no other rule to walk by, but their intereſt, their pleaſure, profit, and honour. Now what good Subjects theſe are like to prove, I leave to all wiſe and ſober perſons to conſider? He that only for his intereſt will be Loyal, when it is his intereſt and advantage will be a Rebel: He that defies and blaſphemes his God, can he honour and reſpect his Prince? Can he that is guilty of *Dei-cidium* be offended with *Regi-cidium*, eſpecially when it ſhall be for his preſent ſecular advantage. *Animus meminiſſe horret*!

And on the other hand, when I recollect the numerous Troops of Phanaticks and diſaffected of all ſorts, where a man may ſooner find (according to *Samſons* Riddle) hony in a rotten carcaſe, than Loyalty to their Prince, further than what tends to advance the intereſt of their ſeveral parties; for according to the Standard of the Covenant, they will be true and faithful to their Prince, but with this limitation and reſtriction, In defence of the Proteſtant Religion, and the Liberties of the Subject: So that whenever they are diſpoſed to entertain fears and jealouſies of their lawful Soveraign, and cry out Popery and Tyranny; and take the confidence to ſay their Prince favours Papiſts, and intends to introduce an Arbitrary Government; as that party falſly and wickedly ſuggeſted againſt *Charles* the Firſt, of bleſſed memory, then alas all their Loyalty paſſeth away as the morning dew.

Where ſhall I after this ſearch, find good and loyal Subjects, that will ſtick to their Prince in time of need? Even all the good and ſound Proteſtants of the Church of *England*, even ſo many, and no more good Chriſtians may be reckoned true and loyal Subjects. For he that is a true Son of the Church of *England*, a true Proteſtant, will ſay, be my Prince what he will (if God ſo pleaſe to permit it) ſo long as he is my lawful Soveraign, I dare not perjure my ſelf, and forſake my Allegiance; I

Matth. 22. 21. *Rom.* 13. 2. must be just and loyal, I must give *Cæsar* his due; I must sacrifice my life at his command, in his defence; I must not, I dare not resist in any case, *for they that resist shall receive to themselves damnation*, Et mori non metuo sed, damnari metuo. If a Prince hath a just and undoubted legal Title to a Crown by the Laws of God and Nature, and the Fundamental Constitutions of the Kingdom, I would willingly know by what Law he can be deprived thereof? For can any power on Earth nullifie or make void the Laws of God, and make that just, which God Almighty, the great Law-giver hath made unjust. Is it not one of the maxims of our Laws of *England*, That where contrary Laws come in question, mans Laws must give place to Gods Laws. And further, how far our Oaths of Allegiance bind us to our Prince and his Heirs, and lawful Successors, we are to be informed thereof by our Prince, and present Governor, and his Council. For as the excellent *Grotius* speaks concerning the force and obligation of an Oath, whereby Subjects are obliged to the Magistrates, *I conceive* (saith he) *the Interpretation belongs to States-men and Lawyers, not to Divines.* This is unquestionably true, we must not do or consent to any sinful act to save our selves from the greatest sufferings; and I would have any one to shew me any piece of Christianity to justifie me in doing otherwise. If I were sure that the next lawful and undoubted Heir to my present Prince and Governour were of another Religion, differing from mine; and knew certainly that he would persecute me, nay burn me for an Heretick, I am bound in Conscience, nevertheless, and must of necessity own and be faithful to his interest and just right; for to be disloyal, unjust, to perjure my self knowingly, and with deliberation, would be assured damnation to me: But to run the utmost hazard, to keep a good Conscience, and to suffer Persecution, to lose my life for the best Religion in the world (for such mine must be to me) would be the greatest comfort, happiness, and glory that I am capable of in this life.

May I now also wish all health and happiness to that great and populous City of *London*, of which I am an unworthy Member; and may I humbly represent these few things to her worthy Citizens, their serious consideration, That they would not be forgetful of those late heavy Divine Visitations, the dreadful Pestilence; and more especially that horrid Conflagration,

gration, in which, whatever hands of men were instrumental, doubtless there was much of Gods hand: For that hand needs must be directed by more than an ordinary Providence, that shall with a pair of Dice throw Siz-Cinque a hundred times together. May I also present before them, that *nunquam prospere succedunt res humanæ ubi negliguntur Divinæ:* As also what a Heathen observed,

——— *Sic prophanatis sacris,*
Peritura Troja perdidit primum Deos.

They lost their Gods before they lost their City *Troy.* And if Heathens esteemed it an Infamy not to be pious, what a shame will it be if Christians think not so also. Next therefore to their piety towards God, may I recommend that which is inseparable to it, Loyalty to their Prince; as also the preservation of the order and good Government of their City, under that prudent and worthy Person that now Governs them; in all which undoubtedly consists their safety, splendor, & prosperity. And that as they are very vigilant to prevent Firing their Houses, so more especially that they would have a care of such wicked persons, as by false rumors of firing of Houses, and the like, drive on (it is much to be feared) a design to fill the peoples minds with fears and discontent, thereby to inflame them into Sedition and Rebellion; which if it should ever take effect, might prove the dreadfulest and most fatal fire that ever befel that City. I make no doubt of the care therefore of all those that are concerned in her preservation, as to prevent burning of their Houses, so more especially of such misguided Zealots that disdain such pedling wickedness of setting single Houses on fire; but are most intently bent to the firing of whole Kingdoms, and that with the greatest vigour and industry possible, as the cause of God, and advancement of his honour, and of the Kingdom and Scepter of his Son Jesus Christ, to bind their King in Chains, and Nobles in Fetters of Iron; and dare be so ridiculously impudent to keep Fasts, and then beg of God to prosper the transgression of his Laws. And alas! how many thousands of these Fire-balls are to be found both in City and Country, and very little consideration had of the danger of them; although by the experience of the whole world,

they

they have been ever found fatal to the Citys and Countrys where they have prospered and prevailed. And therefore it hath been said truly, That some mens Prophaneſs and Debaucheries may be with leſs danger tolerated by the Magiſtrate, than some mens Religion, the very principles whereof are many times ſubvertive of all Government, Order, and Peace. And thoſe Subjects who will not be ſatisfied without a general toleration of all Religions (although it hath been found by experience that ſuch perſons will not give (when they have power) that to others which they now crave.) If their Prince and Governour comply with their deſires, I humbly conceive it will oblige him to have a good ſtanding Army to keep them at peace among themſelves, and to ſupport his Government, and preſerve himſelf in ſafety; for every Sectary will take the Bible into his hand, and as readily will interpret it, as read it, and ſay, here is the Infallible rule, and I have the ſpirit to interpret it: And the conſequence is, They make their own fancies and conceits as the Oracles of God, either in oppoſition one towards another, or againſt their lawful Prince and Governour. Something to this purpoſe the worthy *Grotius* ſpeaks, *Some Proteſtants ſay, they are led by the publick authority of the ſpirit, in his word common to all Chriſtians.* As much was ſaid by *Socinus*, *Brown*, and ſo many others. *See into what perplexities the hearers minds are on every ſide involved. Here (ſaith every Sect) is the Word of God pure and ſincere, according to the ſenſe of the holy ſpirit; They know not whither to turn themſelves, but muſt abide there where their Birth or Education, or hope of profit and preferment hath placed them, and applaud their own men, ſpeaking loud and confident: Could any one free men out of this Labyrinth, were it not a happy work, and worthy of all acceptation?* Which queſtion he elſewhere reſolves thus, *Conſuetudo veterum Chriſtianorum eſt optima Scripturarum interpres.* The cuſtom or practice of the Antient Chriſtians is the beſt Interpreter of the Scriptures. For as the ſaid Author further adds, *Thoſe Primitive Chriſtians beſt underſtood the ſenſe and meaning of the Scriptures, and did beſt practice the Chriſtian Doctrin contained in the Scriptures.* For doubtleſs, if we will ſearch for the Chriſtian verity in its greateſt luſtre and purity, we muſt have recourſe to the pureſt ſtreams flowing neareſt to the fountain, even the Primitive times. But how can we but groſly miſtake, if we will wreſt the Sacred Scrip-

Scriptures, and expreſly in contradiction to St. *Peter*, *Acts* 2. 17. apply the promiſes of the ſpirits guidance to our times, which were intended for thoſe firſt times of the Goſpel.

I ſhall conclude my diſcourſe with an excellent and wiſe caution given to Proteſtants by a Learned Divine of the Church of *England*, which deſerves to be imprinted upon all our minds that wiſh well to the Proteſtant intereſt. *That unleſs there be a due and timely regard had to the commands of lawful Authority in indifferent things, and to order, peace, and unity in the Church. It may be eaſily foreſeen that the Reformed part of Chriſtendom will at length be brought firſt to Confuſion by crumbling into infinite ſects and diviſions, and then to utter ruin.* D. Cudworth *his Sermon at* Lincoln-Inn, 1664.

Now dear Country-men, what can I do more, but bewail and lament our follies, abſurdities, and confuſions? Oh! how great need have we of an *Amphion* with his Lute, with his Charming melody to mollifie and ſoften our rugged and ſtony hearts: Or rather of the great *Hermoſtes* (as the aforeſaid Author calls him) that tunes the whole world, to put us in tune, to reduce us to the uſe of our reaſon again, and cauſe us to live together in unity and peace? Oh that we were wiſe, that we would conſider; and that we might know in this our day the things belonging to our peace, and that they might not be hid from our eyes. And let it be all our Prayers, that we may be freed from all Pride, Error, Prejudice, and Partiality, and underſtand and obey the truth, that at the great day of reckoning, when we ſhall all be called to give an account of our deportment in this weak and imperfect ſtate, we all may be found not in the number of them who have deſpiſed Dominions, ſpeak evil of Dignities. But of thoſe whoſe lives have been anſwerable to the holy Chriſtian Religion, which is pure and peaceable.

That which once moved *Cræſus* his dumb Son to ſpeak, when his Enemies were about to kill him (my affection to my Religion, Prince, and Country) hath extorted from me this mean and unworthy Eſſay in tendency to quench thoſe flames I fear are breaking forth among us. And let us beware, and be adviſed, for if we perſiſt in our wickedneſs, the very ſtones in our Streets ſhortly will (it is to be feared) cry out in judgment againſt us, to our confuſion and deſtruction. Farewell.

From all thy wrath, and from all our ſins,
Good Lord deliver us.

F. I. N. I. S.